cruelty which have been instrumental in producing such blessings. Another class, observing how political convulsions have led to great social improvements, have been tempted to excuse the pretension, deceit, and violence employed to ferment the popular mind. Some of those writers who profess to be elevated above all prejudice, in the way of showing their affected candour, have allowed the issue of actions to influence their moral sentiments, and have forgotten that virtue is virtue, and that vice is vice, independently of the incidental results flowing from them. Literature is never engaged in a work more unbecoming its high functions, than when it is shedding a halo around successful crime, or disparaging the excellence of humble and unsuccessful merit. Arnold asks "whether the Christian ever feels more keenly awake to the purity of the spirit of the gospel, than when he reads the history of crimes related with no sense of their evil." Never is history fulfilling its high office so appropriately as when it is stripping splendid vice of its false colours, and calling attention to the flower which would otherwise bloom in the shade, unnoticed by the vulgar eye.

But while history and philosophy must specially guard against the prepossessions which fortune instils, they are most assuredly at liberty to contemplate and to weigh the good effects which will at times flow from actions evil in themselves. While they denounce in no measured language the perpetrators of the crimes, let them praise the administration of God, who can bring good out of evil, and control such rebellious elements.

Meanwhile, we observe what is the nature of the pillars on which the world destined to destruction is supported, and what fearful effects must follow when God's purposes are finished with them, and these pillars are taken down.

(1.) Attention was called, in a former section, to the beneficial effects following from the intuitive desires, which are neither

virtuous nor vicious in themselves. Let us now contemplate the results when these principles are abused and become vicious.

In themselves, all the actions which proceed from such perverted desires are *evil* No attempt should be made to defend them on the ground of their consequences. To palliate them is to palliate sin. To approve of them is to partake of their guilt. Yet every one sees, that in this sinful world there are certain effects which are good in themselves, following from vanity and